SOLEMN FORM
OF
Adoration, Humiliation, and Prayer,
FOR THE
GENERAL FAST,

Appointed to be obſerved

On *Wedneſday*, the Fourth of FEBRUARY, 1740.

Being a Specimen of a LITURGY, ſhortly to be publiſhed for the Uſe of ſuch Chriſtian Congregations, as approve of pre-compoſed Forms of Divine Worſhip, though they cannot join in many of thoſe, which are by Law eſtabliſhed and impoſed.

To which is prefixed,

A ſhort View of thoſe National and Perſonal Sins, which call for Humiliation and Reformation.

Amongſt which the AUTHOR reckons

Thoſe LAWS which enjoin unneceſſary and impracticable OATHS,

Particularly in our
CUSTOM-HOUSES, and in our UNIVERSITIES.

Which oblige Men to ſubſcribe, and ſolemnly declare their Aſſent and Conſent, to Articles and Creeds of human Compoſition, which they do not in their Conſciences believe.

Which require the Sacrament of the LORD's SUPPER to be taken as a Qualification for a Civil Employment.

And which take away the Lives of Men for Robbery, and make no Diſtinction in the Puniſhment between that and Murder,

All which, together with our Luxury and Extravagance of all Kinds, and other grievous Immoralities, make up ſuch a Load of National Guilt, as muſt ſoon ſink us, if not ſpeedily removed.

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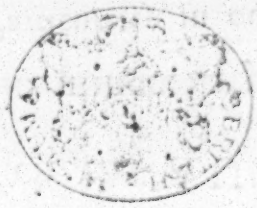

A

SHORT VIEW

OF THOSE

National and Perſonal Sins,

Which call for

HUMILIATION and REPENTANCE.

WHEN we are called upon by public Authority, to humble our ſelves in the Sight of God, on account of our manifold Sins and Treſpaſſes againſt Him, we ſhould in order to prepare our Minds for that ſolemn Work, ſeriouſly reflect upon thoſe National and Perſonal Tranſgreſſions, which renders us unworthy of the divine Favour, and expoſe us to his juſt Diſpleaſure.

If it ſhould be aſked, what Sins may properly be called National? I anſwer all ſuch Laws and Cuſtoms of a Nation, as are contrary to the Laws of God, or tend to ſubvert the Foundation of Religion and Virtue, of which kind I am affraid we have too many amongſt us; I ſhall take Notice of ſome of them, in hopes that they who have it their Power, will either repeal or amend them.

Thoſe Laws which enjoin unneceſſary and impracticable Oaths, and require the great and tremendous Name of God to be uſed upon trifling Occaſions, are not in my Apprehenſion among the leaſt of our National Sins. It would be endleſs to run over all the Places where this ungodly Traffic is carried on, and therefore I ſhall only mention two of them, one in the Commercial, and the other in the Learned World. That in the Commercial World is our Cuſtom-Houſes, where a Multitude of Oaths are taken, ſome of them abſurd and impracticable, and I think moſt of them unneceſſary; ſo that they ſeem to be Adminiſtred more for the ſake of the Fee which is paid for them, than for any thing elſe. There is likewiſe ſo little

Reverence

Reverence obſerved either in the adminiſtring or taking of theſe Oaths, that a By-ſtander, who was a Stranger to the Affair, would never imagine that the great God of Heaven and Earth was appealed to in that Tranſaction; for which Reaſon, together with the known Abſurdity of ſome of them, a Cuſtom-Houſe Oath is become a proverbial Expreſſion, for a thing not to be regarded; the Pretence for theſe Oaths is the prevention of Frauds, but is it likely that they ſhould anſwer ſuch an End, when no Man is, or indeed can be puniſhed for the Breach of them; for it ſeems our wiſe Lawyers have determined, that the Breach of an Oath, is not a Perjury puniſhable by Law, unleſs ſuch Oath is taken in a Court of Record, which diſtinction, I am perſwaded hath been the occaſion of numberleſs Perjuries. Frauds in the Cuſtoms are puniſhable by Law, and would be ſo, if no Oaths were taken, but if a fraudulent Man is not deterred by ſuch Puniſhments, it can hardly be ſuppoſed that he would be deterred by an Oath which hath no Puniſhment annexed to the Breach of it, and therefore as theſe Oaths do not anſwer the End propoſed by them, and as the Frauds committed in Violation of them, are as Puniſhable without them, as with them, they are evidently unneceſſary, and ought to be laid aſide.

The other Place where Swearing abounds, and unneceſſary and impracticable Oaths are adminiſtred, is our *Univerſities*, where every Student, ſoon after his Admiſſion, is to take what is called the *Matriculation Oath*, wherein he Swears to be obedient to the Chancellor and Vice-Chancellor, and to obſerve the Laws, Statutes, and Cuſtoms, of the Univerſity, and this without ſo much as knowing, what thoſe Laws, Statutes, and Cuſtoms are, and which if ever he does know them, he will find to be ſuch, as neither he, nor any Man living can obſerve, and yet this Oath of Obedience to the Statutes, the Student is to take again when he comes to be of the Foundation, or Scholar of the Houſe, and when he takes his Degree of Batchelor of Arts, and Maſter of Arts, and Doctor of Divinity, as if every ſtep to College-Preferment was to be aſcended by Perjury; a Man would perhaps be thought very uncharitable, who ſhould ſay that there is not a Man in either of our Univerſities who is not forſworn. And yet Harſh as this may ſeem, it is, God knows too true. To ſay that theſe are only cuſtomary Oaths, doth by no means leſſen the Guilt of continuing them, a Cuſtom of Sinning is an Aggravation, and not an Extenuation of the Crime; beſides there ſeems to be leſs occaſion for Oaths in Schools, or Seminaries of Learning, than in moſt other Places, for as Scholarſhips are not Places of Truſt, nor afford

ford Opportunities of Fraud, nothing but the unworthy Behaviour of the Student can render him obnoxious to Puniſhment, and if his Conduct is ſuch as to deſerve it, the Society have Power to expel him, which Power may be as effectually exerciſed if no Oaths at all were taken or required: and therefore they are evidently unneceſſary and ought to be left off; and the more ſo, as they cannot poſſibly be productive of any good, but may have a very bad Effect upon the Minds of Youth, and lay the Foundation of many and great Immoralities in the after part of their Lives; for it is highly probable that their being Educated under a diſregard to what are called Cuſtomary Oaths, taken to obſerve impracticable Statutes, or elſe their being put to mean Quibbles and Evaſions to avoid the Obligations of them, may ſo debauch their tender Reaſon and Conſcience, as to occaſion a diſregard to ſolemn Oaths, in Affairs of the greateſt Importance. Let us therefore lay aſide this ungodly Practice of taking the Name of God in vain, *for the Lord will not hold him guiltleſs that taketh his Name in vain.*

There is another Law, and I think a very unjuſt one, which bears hard upon Men of Univerſity Education, as it lays them under ſtrong Temptations to act againſt the Light and Reaſon of their own Minds; for after a Man has ſpent many Years in Study, he cannot be admitted to ſuch Degrees in the Univerſity, as his Learning and Standing may intitle him to; nor if he is deſigned for a Clergyman, be capable of holding any Living or Church Preferment, unleſs he Subſcribes and Solemnly declares his Aſſent and Conſent to Articles and Creeds of human Compoſition, which he nether does, nor can believe. It is a melancholly Conſideration, that Men ſhould ſpend ſo much Time in fitting themſelves for a Profeſſion, which they cannot be permitted to exerciſe without great Prevarication. How can Clergymen expect that their Miniſtrations ſhould be attended with the Divine Bleſſing, or have any good Effect upon the Conſciences of other Men, when they begin them with ſuch a notorious Violation of their own. For God's ſake let us remove this ſtumbling Block out of the way, and lay aſide Articles and Creeds drawn up by weak and fallible Men, and make the Word of God the only Rule of our Faith and Practice, leaſt we provoke him to remove our Candleſtic out of its place, and to transfer that Light which we have deſpiſed to a People more worthy of it.

Another Addition to our Load of National Guilt, and a very heavy one too, are thoſe Laws which require the Sacrament of the Lord's Supper to be taken as a Qualification for a civil Employment. That

ſuch Laws ſhould be approved and vindicated by Chriſtian Biſhops and Clergymen is aſtoniſhing, and yet this is done under the pretence of their being a Security to the Church of *England*; but how the Proſtitution of a ſolemn Ordinance of the Church of Chriſt, to Atheiſts, Infidels and Debauchees, can be a Security to the Church of *England*, I am at a loſs to imagine; unleſs the Church of *England*, and the Church of Chriſt, are ſuppoſed to be different things. But as ſuch a Practice cannot in the Nature of the thing have any Tendency to ſecure Piety and Virtue, it is plain that worldly Riches and Power, or the Temporalities of the Church, are the only things intended to be ſecured by it; if ſo, may it not be expected that when a ſacred Rite, appointed by the King and Governor of his Church as a ſtanding Memorial of his Love to it, is perverted from its original Deſign, and made ſubſervient to worldly Ends and Purpoſes, that it will be looked upon as a diſhonour done to the Inſtitution, and be reſented accordingly. How ſuch of our Biſhops and Clergy, as contend for the continuance of theſe Laws, will anſwer it to the great Shepherd, and Biſhop of Souls, at the laſt Day, muſt be left to themſelves to conſider: I hope God will put it into the Hearts of our King, Lords, and Commons, to take away this Reproach from our Church and Nation, that this Sin may no longer be laid to our Charge.

Another of our Errors eſtabliſhed by Law is the taking away Mens Lives for Robbery or Theft; which I think is neither warranted by the Laws of God, nor by the Reaſon and Fitneſs of Things.

By the Law of God, we are expreſly forbid to kill; ſo that it muſt be unlawful to take away the Life of a Man in any Caſe, or for any Crime, unleſs ſuch Crime is particularly excepted out of the Command, by the ſame Authority, as Murder and Adultery, and ſome other Crimes are; but Robbery or Theft is no where excepted out of this Law; but, on the contrary, has a particular Puniſhment annexed to it by God himſelf, and therefore I am afraid we preſume too far, and intrench too much upon the divine Prerogative, when we make Laws to puniſh it with Death, and act not only without, but againſt the Authority of him, who hath ſaid, *Thou ſhalt not kill.*

It may perhaps be thought ſtrange by the Libertines of our Age, that God ſhould annex a greater Puniſhment to Adultery than to Robbery, but be it known to them, that in God's Account the one is a greater Sin than the other; and indeed it ſeems to be ſo, for there is a Poſſibility of making Reſtitution and Reparation for the Damage done by Robbery; but the Injury done by Adultery can never be repaired,

repaired, nor the loſt Innocence reſtored, but this only by the Way.

If it ſhould be ſaid in Favour of theſe Laws, that all Societies muſt have within themſelves a Power of making Laws, for the Security of Property, and of annexing proper Puniſhments to the Breach of them, otherwiſe there would be nothing but Rapine and Violence amongſt Mankind.

I anſwer, That as God is the ſupreme Lord and Governor of the World, no Man, nor Body of Men can have any Power or Authority to make Laws contrary to his, nor to annex any Puniſhments to the Breach of them, which he hath expreſly forbid.

If it be alledged, that when Men enter into civil Societies, they may for their mutual Benefit give up ſome of their natural Rights, and agree to hold their Lives, Liberties and Properties upon certain Terms and Conditions, and to forfeit them upon the Breach of thoſe Conditions; which Compact or Agreement, when voluntarily entered into, ought to oblige the contracting Parties; and therefore, as every Man in this Nation, hath either in Perſon, or by his Repreſentatives, given his Aſſent to thoſe Laws which puniſh Robbery with Death; the inflicting ſuch a Puniſhment upon the Offenders of theſe Laws cannot be unjuſt.

To this it may be replied, that the great Author and Giver of Life is the ſole Diſpoſer of it; and therefore, as no Man hath a Right to diſpoſe either of his own, or of other Mens Lives, all Compacts or Agreements entered into for that Purpoſe, muſt of Conſequence be null and void.

If it be further urged, that every Man, who robs, ſins with his Eyes open, and knows the Penalty before Hand; and therefore if he commits the Crime, the Law is not to be blamed if he is hanged for it, ſince it was done knowingly and wilfully.

To which I anſwer, that the Wilfulneſs of a Trangreſſion is not a ſufficient Reaſon for an Exceſs of Puniſhment; and therefore if Laws ordains ſuch Puniſhments for Crimes, as greatly exceed the Demerit of them, ſuch Laws muſt be blame-worthy; which brings me to the next Head, wherein I propoſe to ſhew,

That the taking away Mens Lives for Robbery is not warranted by the Reaſon and Fitneſs of Things; the Reaſon of Things, or the Law of Equity requires, that Puniſhments ſhould be proportioned to the Crimes committed: But, what Proportion is there between the Life of a Man, which when once loſt, is loſt for ever, and a little Money, the Loſs of which may ſoon be recovered? Or is it fit and reaſonable, that for a few temporal Goods, a miſerable Sinner ſhould

be

be for ever deprived of all Opportunities of Repentance, and Amendment, and hurried into an eternal World, with all his Crimes about him, as it is to be feared is the Condition of moſt of them? O cruel Juſtice! I heartily wiſh that the Souls of theſe poor Wretches may not cry to Heaven for Vengeance againſt us. This Severity I am perſuaded hath been the Occaſion of a great many Murders, which would not have been committed, if Robbery had not been made puniſhable with Death; for when Men know that they ſhall be hanged for Robbery, and that they can be but hanged for Murder, the Principle of Self-preſervation will often times prompt them to commit the one, in order to conceal the other; this likewiſe renders them deſperate and bloody minded, when they are under any Apprehenſions of being diſcovered and taken.

I ſhall conclude this Head with obſerving, that thoſe Laws which make no Diſtinction in the Puniſhment of Crimes, ſo vaſtly different, as Robbery and Murder certainly are, cannot be agreeable to the eternal and immutable Reaſon of Things; and therefore I cannot but wiſh they were altered.

And that the Puniſhment annexed to Robbery was only to be Slavery, and Confinement to hard Labour for Life, or, at leaſt, until ſome Reſtitution was made, and ſome plain Signs of Repentance and Amendment appeared; and that Perſons convicted of Murder, ſhould not be executed by hanging them by the Neck, but that their Blood ſhould be ſhed by cutting off their Heads, as is practiſed in *Holland*; theſe, I think, would be Puniſhments more agreeable to the Laws of God, and the Reaſon of Things; which require no more in caſe of Robbery than ample Reſtitution, or perpetual Slavery; but in the Caſe of Murder, the Law of God directs, that * whoſo ſheddeth Man's Blood, by Man his Blood, ſhould be ſhed; and indeed this Method of Execution ſeems to be moſt proper in the Nature of Things, and is moſt likely to have a better Effect upon others; for when thoſe Crowds of Spectators, who uſually attend Executions, ſee the Blood of a Murderer flowing from his Veins, it will ſtrike them with more Terror, than if they ſaw him only turned off a Ladder, with a Cap before his Face, to hide the Diſtortions of his Countenance, and conſequently be more apt to reſtrain them from the like Sin, which is the chief End of all Puniſhments. I ſhall only add one Obſervation from the celebrated ‡ Sir *Thomas More*,

* *Exodus* xxii. 3. † *Geneſis* ix 6. ‡ *N. B.* The Practice of putting Men to Death for Robbery was very juſtly cenſured by Sir *Thomas More*, Lord Chancellor of *England*, in the Reign of *Henry* VIII. in a Book called *Utopia*, but is nevertheleſs continued amongſt us.

that

that if under the *Moſaic* Diſpenſation, which was rigorous enough, Theft or Robbery was only to be puniſhed with Fine or Slavery ; it can never be ſuppoſed, that under the Chriſtian Diſpenſation, which is infinitely more merciful and gracious, Men ſhould have a greater Liberty to deſtroy their Fellow-creatures.

Another Sin under which this Nation groans, though not encouraged by any Law, is that Luxury and Extravagance in Eating and Drinking, and in Dreſs and Equipage, and all Manner of Diverſions, eſpecially that curſed one of Gaming, which ſo generally prevails amongſt us. It is a melancholly Truth, but true it is, that more Money is often ſpent by the *Dives*'s of our Age, in one Day's luxurious Entertainment, than would feed an hundred poor *Lazarus*'s for ſome Weeks ; and that greater Sums are frequently laid out in Clothes and Ornaments for a Bride, or a Birth-Day, than would clothe a Thouſand poor Creatures, who are almoſt naked; and more loſt in one Night's gaming than would ſupport many Families for a whole Year. But let thoſe who are richly clothed, and fare ſumptuouſly every Day, remember, that temporal Riches are Talents which muſt be accounted for, and if they are not laid out in Alms-giving and Charity, the Scene will ſoon be changed, and the Time come, when they who have enjoyed this World's Goods, but have ſhut up their Bowels of Compaſſion from their Brethren in Want, ſhall themſelves beg in vain, and be told, that they in their Liſetimes were poſſeſſed of Abundance of good Things, which the Poor were never the better for, but were ſpent in Vanity and Pleaſure, which they eſteemed as their chiefeſt Good ; and therefore, as they had already received that Portion of Happineſs which they choſe, there now remained nothing for them, but great and endleſs Miſery ; but for thoſe who in this World had received evil Things, and had born them with Patience and Reſignation to the divine Will, endleſs Joy, and ever during Felicity ; God grant that this Conſideration may abate our Luxury and Pride, and increaſe our Charity and Humility.

To the Sins which have been mentioned, may be added a Multitude of others, which though ſtrictly ſpeaking are perſonal, yet by Reaſon of their general Prevalence may in ſome Senſe be called *National.*

Such as the general Neglect of divine Worſhip, in Public and in Ptivate, and the taking of the holy and reverend Name of God in vain, both in common Converſation, and by that horrible curſing and ſwearing which is daily heard in every Place ; the little Care and Concern in Parents and Maſters of Families, to train up their Children

and Servants in the Principles of Religion and Virtue; and as the natural Conſequences of ſuch Neglect, the diſobedient, rebellious, and profligate Conduct and Behaviour of the riſing Generation, the Whoredoms and Adulteries, which in this brazen Age of ours are not only committed but boaſted of, the Murders and Robberies which are ſo frequent amongſt us, and that Spirit of Detraction and Calumny, Envy and Covetouſneſs, which every where abounds, which are ſad Preſages of approaching Ruin, and unleſs ſpeedily repented of and amended, muſt draw down the Vengeance of Heaven upon us, and make it neceſſary for the righteous Governor of the World, to vindicate the Honour of his moral Government, by the Deſtruction of a ſinful Nation.

A

SOLEMN FORM

OF

Adoration, Humiliation, and Prayer,

FOR THE

General Faſt, &c.

Let the Miniſter begin the Service in the following manner, the whole Congregation riſing up and continuing in a ſtanding Poſture.

DEarly Beloved, we are now Aſſembled to humble our ſelves in the Preſence of Almighty God, on account of our manifold Sins and Provocations; and to beſeech him in the Multitude of his tender Mercies to Pardon our Iniquities, and to avert thoſe Judgments which our Tranſgreſſions have moſt juſtly deſerved, we are likewiſe to offer up our Prayers and Supplications unto the Lord of Heaven and Earth, that it may pleaſe him to aſſiſt us in that juſt and neceſſary War we are engaged in, and to Crown it with ſuch Succeſs as may lay the Foundations of a ſolid and laſting Peace; and that we may diſcharge theſe Duties with Reverence and godly Fear. We ſhould endeavour to poſſeſs our Minds with an awfull Senſe of the Greatneſs and Majeſty of that Being againſt whom we have offended, and to whom we are ſuing for Pardon and Protection. Let me therefore beſeech you to Magnify the Lord with me, and let us exalt his Name together.

Then let all the People ſay,

Be thou exalted O God above all the Earth, and thy Glory above the Heavens.

Then

Then let the following Hymn for celebrating the Divine Perfections be alternately recited by Miniſter and People; but if that is not thought proper, the part appointed for the Miniſter is ſo contrived, as to make up an entire Senſe, and may be read by it ſelf. But I think in all worſhipping Aſſemblies, the People ſhould not be altogether Mutes, but join Vocally in ſome parts of the ſolemn Service, eſpecially in thoſe of Adoration and Praiſe.

Miniſter.

O Lord our God, thou art very great, thou art cloathed with Honour and Majeſty, and covereſt thy ſelf with Light as with a Garment.

The Adorations and Praiſes of Angels and Men, are due to the moſt High God who only is

People.

Thou haſt prepared thy Throne in the Heavens, and thy Kingdom ruleth over all.

Miniſter.

Thouſand Thouſands of glorious Angels miniſter unto thee, and ten Thouſand times ten Thouſand ſtand before thee, ready to do thy Commandments, and hearkening unto the Voice of thy Word.

People.

Thou makeſt thine Angels Spirits, thy Miniſters a flaming Fire.

Miniſter.

Thy Throne O God is eſtabliſhed of old, thou art from everlaſting.

Eternal,

People.

With thee there is neither beginning of Days, nor end of Years.

Miniſter.

Miniſter.

Thou art nigh unto us, O Lord, but we ſee thee not: Thou workeſt on the Right-hand and on the Left, but we cannot perceive thee.

People. Inviſible,

Thou makeſt Darkneſs thy ſecret Place, the Pavillion round about thee are dark Waters and thick Clouds of the Sky.

Miniſter.

With thee the incorruptible God, there is no Variableneſs, neither Shadow of turning.

People. and Incorruptible

Thou art the ſame Yeſterday, to Day, and for ever.

Miniſter.

Heaven, and the Heaven of Heavens cannot contain thee, who filleſt Heaven and Earth with thy Preſence.

People. Omnipreſent

Thou Lord art not far from every one of us, for in thee we live and move and have our Being.

Miniſter.

All things are naked and open to thy View, and there is no Creature that is not manifeſt in thy Sight.

People. Omniſcient and

Thou even, thou only knoweſt the Hearts of all the Children of Men.

Miniſter.

Thou ruleſt by thy Power for ever, and doeſt whatſoever pleaſeſt thee in the Armies of Heaven, and amongſt the Inhabitants of the Earth, and there is none can ſtay thy Hand, or ſay unt othee, what doeſt thou.

People.

Who is there O Lord in Heaven, or on Earth, that can do according to thy Works, and according to thy Might.

Miniſter.

O the depth of the Riches both of thy Wiſdom and Knowledge, how unſearchable are thy Judgements, and thy Ways paſt finding out.

of infinite Wiſdom,

People.

To thee the only wiſe God be Honour and Glory for ever and ever.

Miniſter.

Who ſhall not fear thee O Lord and glorify thy Name, for thou only art Holy.

Holineſs,

People.

Thou canſt not look on Iniquity, and art of purer Eyes, than to behold Evil.

Miniſter.

Righteous art thou O Lord in all thy ways, and Holy in all thy Works.

Juſtice,

People.

Thy Righteouſneſs is an everlaſting Righteouſneſs, and thy Law is the Truth.

Miniſter.

Thou art good, and thou doſt good, and thy tender Mercies are over all thy Works.

Goodneſs, and

People.

Thy Goodneſs O Lord endureth continually.

Miniſter.

Thou art a God of Truth and without Iniquity, thy Covenant thou wilt not break, nor alter the Thing that is gone out of thy Lips.

Truth.

People.

Thou remembereſt thy Word unto a thouſand Generations, and wilt not ſuffer thy Faithfullneſs to fail.

After

After this let the Miniſter addreſs himſelf to the People, and ſay,

LET us now offer up our ſolemn Praiſes and Thankſgivings unto God for his wonderful Works of Creation; and for the various Diſpenſations of his Grace and Mercy unto Mankind, until the completion of our Redemption by Jeſus Chriſt.

Then let the following Hymn be read by the Miniſter alone, the People ſtanding.

O Eternal and Incomprehenſible God, who art without beginning and ſtandeſt in Need of nothing, from whom all Things are derived as from their proper Original: We magnify thee who haſt ſtretched out the Heavens by thy Power, and eſtabliſhed the World by thy Wiſdom. Who didſt bring Light out of thy Treaſures, and appoint Darkneſs to be the Covering thereof; who madeſt the Sun to rule over the Day, and the Moon to rule over the Night, and didſt inſcribe in Heaven a Choir of Stars, to praiſe thy glorious Majeſty, who didſt form this Globe of Earth and Water, and ſurround it with vital Air; who didſt ſeperate the Sea from the dry Land, and didſt break up for it thy decreed Place and ſet Barrs to it; who didſt lay the Foundation of the Earth, and bind it faſt with Mountains, that it ſhould not be moved; who didſt repleniſh the Waters with Fiſh, and Fowl, and the Dry-Land, with Beaſts, and Cattle, and creeping Things, and didſt Cloath it with Graſs, and Crown it with Herbs, and Beautify it with Flowers, and Plants, and Trees, and encompaſs it with Rivers, and water it with Currents, and moiſten it with Springs that never fail. Glory be unto thee O Lord, who when thou haſt finiſhed thy other Works, didſt Crown thy Creation with a reaſonable and intelligent Creature, for thou ſaidſt unto thy Wiſdom, *Let us make Man after our own Image, after our likeneſs*, and thou didſt create him with an immortal Soul and a Body liable to Diſſolution, and didſt give him as to his Soul rational Knowledge and a Capacity of diſtinguiſhing between Good and Evil, Right and Wrong, Truth and Falſehood, and didſt implant theſe noble and godlike Powers and Faculties in his Mind, to be the Law of his Nature, and the Rule and Guide of all his Actions; thou didſt alſo endue him with bodily Senſes and animal Appetites, to be under the Direction of Reaſon and Conſcience, and that he might have Opportunities of exerciſing his ſuperior Powers in the Government of his inferior Faculties; it pleaſed thee to

A great part of this Hymn is taken from the *Clementine Liturgy* in the *Apoſtolical Conſtitutions.*

to place him in a State of Probation and Tryal, for thou O God didſt by thy Chriſt-Plant, a delightful Garden Eaſtward in *Eden* with Trees of choiceſt Fruit, and didſt introduce the Man thou hadſt made into that Paradiſe of Pleaſure, as to a rich Banquet, allowing him the Priveledge of taſting all but the Fruit of one Tree, which thou didſt Command him to abſtain from, in acknowledgement of thy being the only Proprietor and Lord of all, and in expectation of greater Bleſſings as the Reward of his Obedience. But when Man through the Seduction of that old Serpent the Devil, and a vain Curioſity of knowing Good and Evil, preſumed to tranſgreſs thy Command and to taſte the forbidden Fruit, thou didſt juſtly drive him out of Paradiſe, and from the Tree of Life, and becauſe he had ſo lightly eſteemed the rich Proviſion thou hadſt made for him without his Labour or Care. Inſtead of the delicious Fruits of *Eden*, thou didſt appoint him the Herb of the Field for Food, and Doom him to Till the Ground from whence he was taken, and in the Sweat of his Face, to eat Bread all the Days of his Life. But tho', O God, thou didſt puniſh Man for his diſobedience, thou didſt not utterly forſake him, for thou knoweſt that he had ſinned through Frailty and Infirmity, and not through Perverſneſs and Obſtinacy, and therefore in the midſt of Judgement thou didſt remember Mercy, and in Compaſſion to his Exigencies and Wants, thou didſt continue the Creatures in ſubjection to him, and allow him to enjoy the Fruits of his Labour and Travel: And moreover of thy great Goodneſs thou didſt comfort him with the Promiſe of a Saviour who in due Time ſhould appear to put away Sin by the Sacrifice of himſelf, and by dying ſhould deſtroy Death, and him who had the Power it the Devil, and reſtore loſt Paradiſe and the Tree of Life to thoſe of the human Race, who by a patient continuance in well doing, ſhould ſeek for Glory, Honour, and Immortality.

And when Men began to multiply upon the Face of the Earth, that they might be encouraged to govern themſelves, and all their Actions, by the eternal and immutable Laws of Truth and Righteouſneſs, thou didſt in a moſt ſignal Manner declare, thy Approbation of good and virtuous Men, and thy Deteſtation and Abhorrence of the Profligate and Wicked, and as became a moſt righteous Governor, thoſe that honoured thee thou didſt honour, and thoſe that deſpiſed and diſregarded thee, thou didſt puniſh, for thou hadſt Reſpect unto righteous *Abel*, and to his Offering, but didſt reject that of ungodly *Cain*, thou didſt alſo dignify *Seth* and *Enos*, and all their pious Poſterity, with the glorious Title of the Sons of God, and didſt re-

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ward the exemplary Virtue of *Enoch*, with an Exemption from the common Lot of Mortality, for becauſe he pleaſed thee, thou didſt tranſlate him that he ſhould not ſee Death.

And when the ſucceeding Generations, notwithſtanding thy Appearance on the Behalf of good Men, preſumed to violate the Laws of Reaſon, and to break through the unchangeable Obligations of Morality, thou didſt raiſe up *Noah* to be a Preacher of Righteouſneſs, and didſt ſend him to reclaim and reform an erring World, and to warn them of their Danger, in caſe they continued obſtinate and impenitent; but when after all the Warnings given them by *Noah*, and thy Patience with them for the Space of One hundred and twenty Years, whilſt the Ark was preparing, they repented not of their evil Deeds, but corrupted themſelves more and more, and filled the Earth with Rapine and Violence, ſo that it became neceſſary for thee to vindicate the Honour of thy moral Government, and to put an End to the daring Impieties, and univerſal Corruption of Mankind, by deſtroying a World overwhelmed with Sin and Miſery, thou didſt therefore ſweep away that ungodly Generation with a Flood, but didſt preſerve righteous *Noah*, and his Family, to be the Founders of a new World; and that they, and all their Poſterity might learn to avoid thoſe Impieties which had drawn down the Vengeance of Heaven upon the old World, thou didſt enjoin the Obſervation of the Law of Nature, and enforce the Obligations of Morality with the Sanctions of Rewards and Puniſhments.

And when the Inhabitants of the new World, unmindful of thy awful Judgments, and regardleſs both of the Precepts and Example of *Noah*, grew preſumptuous and ſelf-willed, and were runing headlong into all Manner of Enormities; thou waſt graciouſly pleaſed to interpoſe, and to put a Stop to their Madneſs and Folly, by ſcattering them abroad over the Face of the Earth, and dividing them into ſeveral Nations and Languages, as the only Means of preventing a ſecond univerſal Corruption and total Degeneracy of Mankind.

And when after all the gracious Methods thou hadſt taken to keep up a Senſe of Religion in the Minds of Men; they liked not to retain thee in their Knowledge, but became vain in their Imaginations, and corrupt in their Affections, and changed that great and primary Article of all Religion, the Unity of God into a Lie, and deified the Creature, and worſhiped it more than the Creator, who is bleſſed for ever: Thou didſt raiſe up *Abraham* to be a Witneſs for thee in the Midſt of an idolatrous Nation, and when they refuſed to hearken to him, thou didſt command him to go into another Country, and there

propagate the Knowledge and worſhip of one God, and Father of all; and becauſe *Abraham* obeyed thy Voice, and thou kneweſt that he would command his Children, and his Houſhold after him, to keep the Way of the Lord, and to do Juſtice and Judgment, thou didſt enter into Covenant with him, and didſt promiſe to multiply his Poſterity as the Stars of Heaven, and as the Sand which is upon the Sea-Shore, and to give them the Land, wherein he was a Stranger for an everlaſting Poſſeſſion; thou didſt moreover aſſure him, that the Meſſiah, in whom all the Families of the Earth were to be bleſſed, ſhould deſcend from him.

And when *Abraham* was dead, thou didſt renew thy Covenant and Promiſe with *Iſaac*, and afterwards with *Jacob*, whom thou didſt name *Iſrael*, and didſt bleſs him with twelve Sons, to be the Fathers of twelve Tribes; theſe all died in Faith, not having received the Promiſes, but having ſeen them afar off, they were perſuaded of them, and embraced them.

And when by thy Bleſſing and Providence their Deſcendants were greatly increaſed and multiplied in *Egypt*, and the Time drew nigh for the Accompliſhment of the Promiſe which thou hadſt ſworn unto *Abraham* to give them the Land of *Canaan* for an Inheritance; thou didſt by a Series of wonderful Miracles deliver them out of the Hands of the *Egyptians*, who greatly oppreſſed and afflicted them, and didſt lead them thro' the Sea, and through the Wilderneſs unto Mount *Sinai*, where they ſaw thy Glory, and heard thy Voice, and from whence thou didſt in a moſt lawful Manner, deliver them a Syſtem of moral and ceremonial Laws; the one to be a Rule of Life and Manners, and the other to be either Memorials of paſt Mercies and Deliverances, or Types, and Shadows of good Things to come, and when thou hadſt brought them into the promiſed Land, thou didſt ſet them up as a Light unto the World, that the Nations round about them, obſerving the Proſperity and Happineſs which attended them, whilſt they kept thy Laws, and the dreadful Calamities which befel them, when they tranſgreſſed them, might thereby be led to the Knowledge and Worſhip of the true God. But when the gracious Deſigns of thy Providence in ſeparating a particular Nation, and diſtinguiſhing them by Mercies and Judgments from the reſt of Mankind, was no longer to be ſerved by ſuch Separation and Diſtinction. It pleaſed thee, who art rich in Mercy, to ſend thy Son from Heaven, to break down the middle Wall of Partition, that there might no longer be any Difference between *Jew* and *Gentile*, but that both might be admitted to the ſame Privileges, and be made Members of the ſame ſpiritual

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Community under Jeſus Chriſt, the great Apoſtle and high Prieſt of our Profeſſion, who was not ordained like thoſe of the Family of *Aaron*, for a peculiar People, but conſtituted like *Mechizedec* of old an univerſal high Prieſt, and Interceſſor for all Mankind; for which End and Purpoſe he is not entered into an earthly Sanctuary, or Holy of Holies made with Hands, but into Heaven itſelf, there to appear in the Preſence of God for us; we acknowledge thy Goodneſs and Mercy in ſetting over us an high Prieſt, who is holy, harmleſs, and undefiled, ſeparate from Sinners, and made higher than the Heavens, who needeth not daily, like the high Prieſt under the Law, to offer up Sacrifices, firſt for his own Sins, and then for the Sins of the People: But being himſelf made perfect, and having by one Offering for ever perfected them that are ſanctified, is become the Author of eternal Salvation unto all them that obey him.

We adore thee, O God, who under the former Diſpenſations didſt make known thy Mind and Will unto Mankind by Prophets and inſpired Men; that under the Goſpel thou haſt given us a more compleat and perfect Revelation of it, by a Perſon of gerater Dignity and Excellence, even thy own Son, whom thou haſt appointed Heir of all Things, by whom alſo thou madeſt the Worlds, who being the Brightneſs of thy Glory, and the expreſs Image of thy Perſon, and upholding all Things by the Word of thy Power, when he had by himſelf purged our Sins, ſat down at the Right-hand of the Majeſty on high, being exalted as much above the higheſt Order of Angels, as he hath by Inheritance obtained a more excellent Name than they.

We thank thee, O Lord, that thou haſt not only called us to a more pure and ſpiritual Religion by Jeſus Chriſt, bnt haſt moreover encouraged us by exceeding great and precious Promiſes to perſevere in the Practice of it: We alſo bleſs thee for the merciful Terms and Conditions of that new Covenant, which through the Mediation of our great high Prieſt thou haſt made with us, by which thou art graciouſly pleaſed to accept of Repentance, inſtead of Innocence, and of ſincere and earneſt Endeavours to do thy Will and keep thy Commandments, inſtead of perfect and unſining Obedience.

We finally offer up our Adorations and Praiſes unto thee, the God and Father of our Lord Jeſus Chriſt, who by his Reſurrection from the Dead, haſt begotten us again unto a lively Hope and Expectation of an Inheritance, incorruptible, and undefiled, and that fadeth not away, reſerved in Heaven for us.

Now unto the God of all Grace, who hath called us unto his Kingdom and Glory, and unto Jeſus the faithful Witneſs, and firſt

begotten of the Dead, the Prince of the Kings of the Earth, who hath loved us, and washed us from our Sins in his own Blood, and made us Kings and Priests: Unto God his Father, be Glory and Dominion for ever and ever. Then let all the People say,

Amen. Blessing, and Honour, and Glory, and Power be unto him, who sitteth upon the Throne, and unto the Lamb for ever.

Here let a Psalm or Hymn in Metre be sung to the Glory of God, and when that is over, let the third Chapter of Jonah *be read for the first Lesson, and after that let the Minister address himself to the People, and say,*

Let us now give Glory unto God, by confessing our Sins and Transgressions before him; and let us earnestly beseech him to grant us true Repentance, that we may obtain Mercy and Pardon, and find Grace to help us, in every Time of Need.

Then let the Minister read the following Form of Confession, the People kneeling down, and with humble Voice saying after him.

O LORD God, Merciful and Gracious, and long suffering, abundant in Goodness and Truth; who delightest not in the destruction of Sinners, but rather that they may turn from their Wickedness and live: And for our Encouragement hast assured us in thy holy Word, that if we confess and forsake our Sins, thou art faithful and just to forgive us our Trespasses, and to cleanse us from all Unrighteousness. We thy unworthy Creatures desire at this Time to prostrate our selves at thy Mercy Seat; and with humble and contrite Hearts to confess our Transgressions and Follies before Thee: We have sinned, O Lord, and have committed Iniquity; we have done wickedly and have rebelled, by departing from thy Precepts; we have suffered other lords besides thee to have dominion over us; and have been lovers of Pleasure more than lovers of God; we have Idolized worldly Riches and Honours; and have made Gold our hope, and said unto the fine Gold, thou art our Confidence; we must also, O Lord, with Shame and Confusion of Face, acknowledge, that the taking of thy Holy and Reverend Name in vain, both in common Conversation, and by a multitude of unnecessary Oaths, and the horrid Prophanation of it, by that Cursing and Swearing which is daily heard in our Streets; the neglect of thy solemn Worship and

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Service, both in Publick and in Private, and the ſhameful Proſtitution of a ſacred Ordinance to worldly Ends and Purpoſes; Perverſeneſs and Diſobedience to Parents and Governors, Whoredom and Adultery, and all manner of Debauchery; Hatred and Malice, raſh Anger and Murder, Defrauding and Stealing; Evil Speaking, Lying and Perjury; Murmurring and Repining at our own State and Condition, and envying or coveting that of our Neighbours, are amongſt the Number of thoſe Sins with which our Land is Defiled; and which call for ſerious Repentance and ſpeedy Reformation. We have moreover added Ingratitude to our Sin; and though thy merciful Kindneſs to *Great Britain* and *Ireland* hath been very great, we have not rendered again unto thee according to the Benefits done unto us. Many a Time O Lord haſt thou delivered us when we have been upon the brink of Ruin, and the Enemies of our Civil and Religious Liberties were ready to ſwallow us up quick, but we had no ſooner ſang thy Praiſe, but we forgot thy Works, and remembred not that God was our Saviour, and the high God our Redeemer. We are not only indebted to thee the Lord our God for Protection and Deliverance, but alſo for that kind Proviſion which thou haſt made for our preſent and future Happineſs: Thou haſt manifeſted thy Bounty and Goodneſs towards us in ſending us Rain from Heaven, and granting us healthful Seaſons, and fruitful Seaſons, filling our Hearts with Food and Gladneſs: But we have turned the Grace of God into Wantoneſs, and have changed the Bleſſings of Providence into a Curſe, by conſuming them upon our Luſts. We have been favoured with the Light of thy glorious Goſpel, and of that Revelation which thou haſt made of thy Mind and Will to Mankind by Jeſus Chriſt, but ſome of us have rejected it through unbelief, others have darkned and corrupted it by vain and groundleſs Expoſitions, and moſt of us have greatly diſhonoured it by our ſinful Lives and Converſations. And now O Lord the great and dreadful God, may we not juſtly expect that thou ſhould'ſt viſit for theſe Things, and that thy Soul ſhould be avenged upon a Nation and People who have trangreſſed thy Holy and Righteous Laws; and have deſpiſed or neglected that great Salvation which at firſt was publiſhed by the Lord from Heaven, and confirmed by them that heard him; God alſo bearing them Witneſs with Signs and Wonders, and divers Miracles and Gifts of the Holy Ghoſt. What ſhall we, what can we ſay unto thee, O thou Preſerver of Men; we bluſh and are aſhamed to appear before thee, for our Tranſgreſſions have been multiplied in thy Sight, and our Sins teſtify againſt us; we are not

Worthy ſo much as to lift up our Eyes unto Heaven, by Reaſon of the Multitude of our Iniquities; and if thou Lord ſhouldſt enter into Judgment with us, for our numerous and aggravated Offences, thou mayeſt juſtly withdraw thy Protection and Providence from us: And ſince we have refuſed to ſerve thee with Joyfulneſs and Gladneſs of Heart, for the Abundance of all Things, mayeſt give us up to ſerve our Enemies in Hunger and in Thirſt, and in Nakedneſs, and in want of all Things, and mighteſt ſmite us with the Peſtilence, and with Blaſting, and with Mildew, and cauſe the Heaven which is over us to be Braſs, and the Earth which is under us to be Iron, and make the Rain of our Land Powder and Duſt, untill thou haſt utterly conſumed us, and made us an Aſtoniſhment and a Proverb, and a By Word among all Nations. But unto thee, the Lord our God belong Mercies and Forgiveneſſes, though we have rebelled againſt thee: Thou art a God pardoning Iniquity, Tranſgreſſion and Sin, keeping Mercy for thouſands of them that love thee, and keep thy Commandments. Pour out O Lord we beſeech thee a Spirit of Repentance and Reformation upon all Orders and Degrees of Men amongſt us; upon our King and upon our Princes; upon our Nobles, and upon our Judges; upon our Gentry, Clergy, and Commonalty; that we may every one of us turn unto thee, with Faſting, and with Weeping, and with Mourning, and amend our Ways and our Doings, that we periſh not. And do thou O merciful God, hear in Heaven, thy Dwelling Place, the Prayers and Supplications of thy Servants, and when thou heareſt Pardon and Forgive thy People, who have ſinned againſt thee: Turn us again O Lord God of Hoſts, and cauſe thy Face to ſhine upon us; encompaſs us with thy Favour as with a Shield, and deliver us from all our Enemies, and from them that hate us, that we may ſerve thee without Fear, in Holineſs, and Righteouſneſs, all the Days of our Lives. *Amen.*

After the Confeſſion, let the fifty Eighth Chapter of Iſaiah *be read for the Second Leſſon; and after that let another Pſalm or Hymn in Metre be Sung; and when that is over, let the Miniſter again addreſs himſelf to the People, and ſay,*

LETT us offer up our Prayers and Supplications unto the Majeſty of Heaven and Earth, that it may pleaſe him to aſſiſt us in that juſt and neceſſary War we are engaged in, and to bleſs our Land with Health and Plenty: Let us alſo beſeech him for the whole World, and for all Orders and Degrees of Men amongſt us; that every one in their reſpective Stations, may walk worthy of God, unto all well pleaſing.

Then

Then let the Miniſter read the following Prayers in their Order, the Congregation ſaying Amen *at the Concluſion of every Prayer.*

A Prayer to God for his Help and Aſſiſtance in our preſent War, and for the bleſſings of Health, Plenty, and Piety.

O LORD God High and Mighty, King of Kings, and Lord of Lords, who doſt from thy Throne behold all the Dwellers upon Earth; Look down we beſeech thee with an Eye of Favour upon the Kingdoms of *Great Britain* and *Ireland*, and upon all our Plantations: Take us under thy Patronage and Protection, and appoint Salvation for Walls and for Bulwarks round about us; ſend us help from thy Sanctuary, and grant us thy Almighty Aid, in the Proſecution of that juſt and neceſſary War we are engaged in, againſt a Proud, Unjuſt, and Barbarous Nation; and in the Things wherein they thought to deal Proudly, ſhow that thou art above them, and repay their Injuſtice, and Cruelty to their Faces. We lift up our Hearts unto thee, the Lord of Heaven and Earth, from whom our Help cometh, and earneſtly implore thy Bleſſing and Preſence, for unleſs thou art with us, the Multitude of an Hoſt, and a numerous Fleet are vain Things; but if thou art on our Side, we will not fear what Man can do unto us. Proſper thou our Navies and our Armies, and inſpire our Mariners and Soldiers with Courage and Reſolution in the Day of Battle, and make them Victorious over the Enemies both of our Religion and Commerce, and do thou O God who haſt Winds and Skies at thy Command, favour our Fleets with ſuch Winds and Weather, as may enable them to annoy the Settlements of our Enemies, and to defend our own: Crown our Expeditions with ſuch Succeſs, as may effectually deſtroy the Power, and humble the Pride of them that riſe up againſt as; and thereby ſecure our Trade and Navigation from future Inſults, and lay the Foundations of ſuch a Peace, as may perpetuate the Safety and Proſperity of theſe Kingdoms. Be merciful unto us O God, and bleſs us with Health and Plenty; deliver us from the Peſtilence which walketh in Darkneſs, and from the Deſtruction which waſteth at noon Day: Let no evil befall us, neither let any of thoſe Plagues which are abroad in the Earth, come nigh our Dwellings: Open for us thy good Treaſure the Heavens, to give Rain upon our Land in its Seaſon; provide Seed for it, and bleſs the Springing thereof. Let the Paſtures be cloathed with Flocks, and the Vallies covered with Corn,

Corn, let them ſhout for Joy, let them alſo Sing; let thy Paths drop Fatneſs, and do thou crown the Year with thy Goodneſs, that our Garners may be full, affording all manner of Store; that our Sheep may bring forth Thouſands, and ten thouſands in our Fields, that our Oxen may be ſtrong to Labour, and that there may be no complaining in our Streets; that our Sons and our Daughters may be like Plants growing up and increaſing in Virtue and Grace; and that as the Sum of all our Felicity, we may be that happy People, whoſe God is the Lord: And to this end, do thou inſpire us with ſuch Pious Reſolutions, and Virtuous Diſpoſitions, as may fortify our Minds againſt thoſe Snares and Temptations, which by Reaſon of the Conſtitution of our Bodies, the Frame and Temper of our Minds, or the peculiar Circumſtances of our Lives, do moſt eaſily beſet us, keep us in thy Fear, all this Day, and all our Lives long; and grant that every Day and Hour of Life, may be devoted to thy Service, and filled up with thoſe Duties which we owe to thee, to our Neighbour, and to our Selves; that when thou ſeeſt fit to call us out of this World, we may be ſupported at an Hour of Death, with the Conſcience of a well ſpent Life, and a well grounded Hope, and expectation of a bleſſed Immortality: Theſe the earneſt deſires of our Souls, we offer up unto thee, our God and King, in the Name of Jeſus Chriſt, our only Mediator and Advocate; through whom, unto his God and our God, his Father and our Father, be Honour and Glory, for ever and ever. *Amen.*

A general Prayer for all Mankind.

O THOU God and Father of the Univerſe, of whom the whole Family in Heaven and Earth is named, and upon whom they continually depend; we offer up our Prayers and Supplications unto thee for the whole Race of Mankind: That it may pleaſe thee to bleſs them with all Things pertaining to Life and Godlineſs, and that may promote their preſent and future Happineſs. Do thou O God who cloatheſt the Flowers of the Field, and feedeſt the Fowls of the Air, and makeſt Graſs to grow for the Cattle; open thy bounteous Hand, and ſupply the Wants, and ſatisfy the Deſires of all thy reaſonable Creatures. Have Mercy O Lord we beſeech thee, upon the Works of thy Hands, and put a ſtop to Plagues and Famine, and deſolating Judgments in the Earth, and let the Inhabitants of the World learn Righteouſneſs. Pity the Nations who are given up to Idolatry, and have their Minds ſo miſerably darkned, by numberleſs Superſtions,

Superſtitions and Follies, as to be totally ignorant of thy Nature and Perfections, and of that ſpiritual Worſhip and Service, which is due to thee, the Father of Spirits. Let the light of thy glorious Goſpel ſhine upon them, that they may know thee, the only true God, and Jeſus Chriſt whom thou haſt ſent; whom to know is Life eternal: look down in Mercy upon the divided and diſtracted State of the Chriſtian World, and diſſipate the Errors and Corruptions, both in Faith and Practice, which have overſpread ſo great a part of it. How long O Lord, holy and true, ſhall the Faith once delivered to the Saints in Purity and Simplicity be perverted and corrupted by human Inventions; and thy holy and righteous Commandments, be made void, by vain and groundleſs Traditions. How long ſhall Perſecution, ſpiritual Tyranny, and Uſurpation over the Conſciences of Men, prevail amongſt thoſe who call themſelves Chriſtians? Ariſe, O Lord, and by thy powerful Interpoſition, give an effectual Check to a Spirit and Temper, ſo oppoſite to that Religion, which was deſigned to promote Peace on Earth, and good Will amongſt Men, Put an End to thoſe Miſeries and Calamities in this lower World, which are occaſioned by the reſtleſs Pride and Ambition of the Rulers of it, and that the Peace and Happineſs of human Society may no longer be diſturbed by the inferior Government of Men, do thou bring public Diſgrace and Confuſion upon all Tyrants and Oppreſſors. But Honour with particular Marks of thy Favour, all Princes and Governors, who ſhew a juſt Regard for the Rights of Mankind; and make it their ſincere and conſtant Endeavour to anſwer the Ends of their Inſtitution. *Amen.*

A PRAYER for the KING.

O God, in whoſe Sight it is good and acceptable, that Supplications, Prayers, and Interceſſions ſhould be made for Kings, and for all that are in Authority; that under their Adminiſtration and Government, we may lead quiet and peaceable lives, in all Godlineſs and Honeſty. Pour down, we beſeech thee, the choiceſt of thy Bleſſings upon the Head and Heart of our Sovereign Lord King *GEORGE*, and ſo repleniſh him with the Graces of thy holy Spirit, asthat he may always incline to thy Will, and walk in thy Way. Give him a wiſe and an underſtanding Heart, that he may govern the People committed to his Charge, with Juſtice and Equity; and be the Miniſter of God to them for good. Bleſs him in his Perſon, and in all his royal Relations; preſide in his Counſels, and proſper all his Deſigns and Endeavours, to promote the Welfare and Happineſs of his Subjects; ſtrengthen him, and give him the Victory over

all his Enemies ; and let them that hate him flee before him, and after a long and prosperous Reign upon the Earth, receive him to thy heavenly kingdom and Glory. *Amen.*

A PRAYER for the ROYAL FAMILY.

O God, the Fountain of all Goodness, we most earnestly beseech thee to bless their Royal Highnesses, the Prince and Princess of *Wales*, the Duke, the Princesses, and all the Branches of the Royal Family: and to endue them with all those Graces and Virtues, which may render them Ornaments to their high Station, and great Examples of Piety and Virtue to all around them: Prosper them with all Happiness in this World, and grant them everlasting Felicity in that which is come. *Amen.*

A PRAYER for the NOBILITY.

ALmighty God, who in thy all wise Providence, hast appointed different Stations and Circumstances to Men in this Life: We beseech thee for the Nobility of these Realms, and for all Persons of Rank and Distinction amongst us, that they may be as much distinguished by personal Virtues, as by worldly Honours and Dignities, and may be careful to improve the Advantages of Birth and Fortune to thy glory, that when thou seest fit to call them to account for the Talents committed to them, they may be able to give it up with Joy. *Amen.*

A PRAYER for JUDGES *and* MAGISTRATES.

WE beseech thee, O Lord, for all that are entrusted with the Administration of public Justice in these Kingdoms, that they may be Men fearing God, and hating Covetousness, without Partiality and wirhout Hypocrisy ; and that it may please thee so to guide and direct them, as that in all Cases relating to the Lives, Liberties or Properties of their Fellow Subjects, they may judge righteous Judgment, and thereby approve themselves unto thee, the righteous Lord, who lovest Righteousness, and whose Countenance beholdeth the Upright. *Amen.*

A PRAYER for the MINISTERS *of* GOD's *Word.*

O God, the Father of Lights, from whom cometh every good and perfect Gift, we pray that a double Portion of thy Spirit may rest upon all that minister in holy Things ; that they may be thoroughly furnished for that good Work of opening Mens Eyes, and of turning them from Darkness unto Light, and from the Power of Sin and Satan unto God, and for the perfecting of the Saints, and for the edifying of the Church of Christ, which is his Body ; let them feed the Flock committed to their Charge, not by constraint, but willingly,

willingly, not for filthy lucre, but of a ready Mind, neither as being Lords over God's Heritage, but as Examples to Believers in Word, in Converſation, in Charity, in Spirit, in Faith, in Purity, that when the chief Shepherd ſhall appear, they may receive from him a Crown of Glory that fadeth not away. *Amen.*

A PRAYER for ſuch as are in a State of Proſperity.

WE beſeech thee, O Lord, for them that are rich and proſperous in this World, whoſe Houſes thou haſt filled with good Things, that they may not truſt in uncertain Riches, but in thee the living God, who giveſt us all Things richly to enjoy. Give them Hearts to deviſe liberal Things, that they may be rich in good Works, ready to diſtribute, and willing to communicate to thoſe who are in Want, laying up for themſelves a good Foundation againſt the Time to come, that they may lay hold on eternal Life. *Amen.*

A PRAYER for ſuch as in a State of Adverſity.

MOST gracious God and merciful Father, we commend to thy Goodneſs, all that are deſtitute or afflicted, either in Body, Mind, or Eſtate: Be thou in thy holy Habitation, a Father to the Fatherleſs, and an Husband unto the Widow: Behold the Tears of them that are oppreſſed, and deliver them out of the Hands of their Oppreſſors; ſtrengthen and aſſiſt in an eſpecial Manner, all that are under Bonds or Impriſonments, or any Kind of Perſecutions; for the Sake of Truth, and the Teſtimony of a good Conſcience: Let thy Conſolations, O God, be proportioned to their Trials, and as their Day is, ſo let their ſtrength be, and grant that the Sufferings which they undergo in this preſent Life, may work out for them an exceeding and eternal Weight of Glory: Extend thy Compaſſions to them that are ſick and weak, or that are under any bodily Pains and Diſorders, who have weariſom Nights appointed them, and are full of Toſſings, too and fro, until the dawning of the Day; look upon their Affliction and their Pain, and forgive their Sins, and if it be thy good Pleaſure, deliver their Souls from Death, their Eyes from Tears, and their Feet from falling, that they may walk before thee in the Land of the Living; but if thou haſt otherwiſe determined, and the Time of their Departure is at Hand, aſſiſt them in their laſt Moments, and when Fleſh and Heart fails, be thou the Strength of their Hearts, and their Portion for ever: Speak Peace and Comfort to troubled Minds, and give them the Oil of Joy for Mourning, and the Garment of Praiſe for the Spirit of Heavineſs; feed the Hungry, clothe the Naked, and ſatisfy the Poor with Bread, but above all give them ſuch a Frame and Temper of Mind, as may diſpoſe them to bear Poverty and Want, without murmuring or repining, that by a perfect

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Reſignation to thy divine Will, they may be rich in Faith, and Heirs of that Kingdom, which thou haſt promiſed to them that love thee. *Amen.*

A concluding PRAYER.

O Lord, who art nigh unto them that call upon thee, in Sincerity and in Truth, and fulfilleſt the Deſires of them that fear thee; hear in Heaven the Habitation of thy Holineſs and Glory the Prayers and Supplications, which we have been this Day offering up unto thee for Pardon and Protection, ſhew us thy Mercy, O Lord, and grant us thy Salvation, and that our Humiliation may be acceptable in thy Sight; let it be attended with Almſgiving and Charity, and do thou incline the Hearts of thoſe who enjoy the good Things of this Life, to deal out their Bread to the Hungry, and Drink to the Thirſty, and to cover the Naked, to viſit them that are Sick, or in Priſon, and relieve them, and to comfort the Fatherleſs, and Widow in their Affliction, and that we may keep ſuch a Faſt as thou haſt choſen: Let us add Juſtice to Charity, and let it run down our Streets like a River, and Righteouſneſs as a mighty Stream, that our Light may break forth as the Morning, and our Virtue as the Noon-day, that our Land may yield its Increaſe; and that God even our God, may bleſs us, and rejoice over us, to do us good: And now, O Lord, do thou graciouſly fulfil the Deſires and Petitions of thy Servants; and do for us, exceeding abundantly, above all we can either ask or think, for the Sake of Jeſus Chriſt, our only Mediator and Interceſſor, in whoſe Name and Words we ſum up our Requeſts unto thee.

OUR Father, who art in Heaven, hallowed be thy Name; thy Kingdom come, thy Will be done on Earth as it is in Heaven: Give us this Day our daily Bread, and forgive us our Treſpaſſes, as we forgive them that traſpaſs againſt us; and lead us not into Temptation, but deliver us from Evil, for thine is the Kingdom, the Power, and the Glory for ever. *Amen.*

The Grace of our Lord Jeſus Chriſt, the Love of God our heavenly Father, and the Communion of the Holy Ghoſt, be with us all ever more. *Amen.*

N. B. *If there is a Sermon, let another Hymn, or Pſalm in Metre, be ſung whilſt the Miniſter is preparing for the Pulpit.*

F I N I S.

ERRATA.

PAGE 6, the laſt Line but two, after the words, *and indeed it ſeems to be ſo*, add, *in the Reaſon of Things.* Page 14, at the Top of the Margin, over againſt the Word People, read *Omnipotent.*

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